

Africa

February, 1958

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SPECIAL REPORT



SOUTHERN RHODESIA: Study of An African
Federal Information Department Photo
Causeway, Southern Rhodesia

Revolt Against Garfield Todd

—Southern Rhodesia ousts her Prime Minister, page 3

Report on America

—Impressions of two visiting African journalists, page 9



MAIL BAG

Sir,

A magazine published in America and about Africa must often deal with the subject of "colonialism". As an English historian, born in 1910 and still going strong after World Wars I and II, I do not personally bother to go back beyond 55 B.C. Then, if my memory serves me correctly, Julius Caesar came to England, and thus started the Roman occupation, which lasted for 400 years. I cherish this conquest as the birth of my law, order, cleanliness, pleasure, language and even, eventually, my religion—my civilization in fact. I thank God that it lasted as long as it did, 400 years, for without it, I doubt I would be here today.

It overwhelms me with joy to learn that my colleagues in the unwesternized parts of the world can learn this so-called culture, so quickly.

I am, my dear Sir
Your obedient servant
C. O'Neill
Washington, D. C.

To the Editor:

The article written by Smith Hempstone titled, "Gikonyo Kiano; New

Kikuyu Leader?" which appeared in *Africa Special Report* of January 1958, poses two controversial issues to the readers.

- 1) Mr. Hempstone says, "Gikonyo wa Kiano is 31 years old, has a Ph.D. from the University of California, an American negress wife . . ." The reference to Dr. Kiano's wife as "negress" defeated the good purpose of the article, and indirectly undermined the reputation of Dr. Kiano.
- 2) "One gets the impression that he has a good deal more upstairs than the Luo's Tom Mboya, the current darling of the African electorate, and will welcome the eventual struggle with Mboya for political predominance." This statement does a great deal of harm to the co-operation of the leaders in Kenya, notably Dr. Kiano and Mr. Mboya. It is designed to create dissension between the two gentlemen, a situation which could be exploited by the settlers in Kenya.

Furthermore, it shows on the part of the writer, a lack of understanding of the relationship of the two leaders. There is no question about the intellectual ability of Mr. Mboya in Kenya and to a great extent in America. He has done much to promote sympathetic attitude of the Americans towards the Kenya people's struggle for freedom. He has been working with Dr. Kiano hand-in-glove, not for a prophetic political power struggle with the latter as believed by the writer, but for the freedom and progress of Kenya.

Mrs. J. M. Kerina
New York

I am not an old subscriber to *Africa Special Report* but for the times that I've been receiving it I have enjoyed it very much. However, I was very surprised, and shocked, by Hempstone's story of Kiano, specifically his reference to the man's American Negro wife as an American

"negress." I expected you people, who seem to know so much about the emotional fright and connotations of words racially speaking as applied to Africans would certainly be wise to such reference, and the connotation it carried, for American Negroes.

I don't know who does your proofing, BUT SOMEBODY GOOFED!

Eugene Walton
Roxbury, Mass.

Africans in some areas frequently use the term in referring to American Negro women, so that many American visitors to Africa have become accustomed to it. However, we regret that the term appeared in the Report and hope readers will accept our apologies—Ed.

" . . . I want to congratulate you most warmly on the last issue . . . The map showing the water power is a beauty . . ."

Helen F. Conover
Washington

" . . . I can still afford my cigarettes, and if necessary I would sacrifice my cigarettes & subscribe for your journal . . . many thanks for your great guide to the perplexed on Africa."

Jacob Greenberg
Brooklyn

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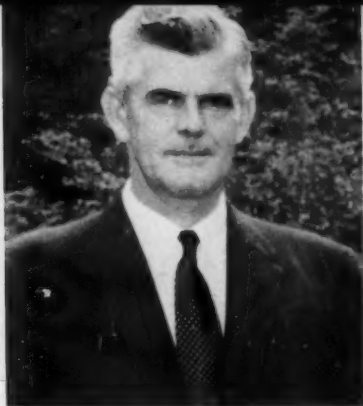
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WELLINGTON CHIRWA, Federal M.P. from Nyasaland: "... the people, deprived of expressing themselves by constitutional means, tend to take means that are violent ... the Government is forcing the African people into that position."



GARFIELD TODD, Prime Minister of Southern Rhodesia: "... my removal from office at this moment would be widely interpreted abroad to indicate a rejection of Southern Rhodesia's moderately liberal stand ..."



SIR ROY WELENSKY, Prime Minister of the Federation: "... the door of opportunity remains wide open in this country to those who can prove themselves ... the proof we ask ... is no more exacting than is required of any citizen of a civilized country."

Political Crisis in Central Africa

SIR EDGAR WHITEHEAD, Minister to Washington from the Rhodesia Federation, was unexpectedly called home this month to form a new Government in Southern Rhodesia and lead his country out of the political crisis precipitated in January by a party revolt against Prime Minister Garfield Todd.

Sir Edgar left Washington by plane for Salisbury February 10, two days after the Southern Rhodesia division of the United Federal Party voted at a special congress to drop Todd as party leader. The party, deeply split by the crisis and looking for a personage acceptable to all factions, chose Sir Edgar by a vote of 193 to 129 to be Todd's successor.

On February 16, a few days after his return, Sir Edgar announced that he had succeeded in forming a Cabinet and said Todd would be included in it. Left out was Sir Patrick Fletcher, Todd's former Minister of Native Affairs who led the movement to oust him.

Todd, a former missionary who is regarded in Southern Africa as an outspoken liberal, had maneuvered in vain to maintain his leadership after his own cabinet walked out on him Jan. 11.

Todd's party critics contended that the conflict was a personal one and charged Todd with "one-man rule" and failure to consult cabinet members on important issues. They said Todd's liberal policies are not at stake. Some observers felt Todd's error was in talking liberalism too loudly, and contend that his reforms would have been acceptable if implemented quietly. Todd was under heavy fire since last fall when his high-pressure insistence on increased African voting rights antagonized a number of his followers.

Discussing the crisis in January, Todd said his cabinet members told him they feared the existing measure of criticism against him "would make it impossible for the party to win the next election." He said his colleagues "believe that the next few months must be devoted to such legislation, speeches and action as would be designed to win over the more reactionary of our European electorate."

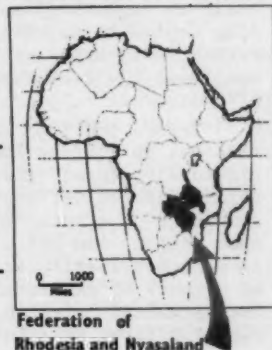
Taking strong exception to this view, Todd asserted that this year, an election year, was no time for wavering. "Will our people and parties decide to give their allegiance to short-term policies, which must lead to catastrophe? I am convinced they will not."

Todd's ouster thus led some overseas observers to conclude that political strategists in Todd's own party do not feel the Rhodesian white community is ready to accept a positive program for African advancement, at least not in the manner advocated by Todd.

The crisis has been viewed with considerable anxiety in London because of powerful demands from Rhodesian whites for an early grant of "higher status," if not complete independence, for the entire Rhodesian Federation. The demands will be negotiated at a conference in 1960.

Great Britain granted self-government to

(Continued on next page)





SIR EDGAR WHITEHEAD leaves Washington to become Africa's newest Prime Minister--Africa Special Report photo.

Southern Rhodesia in 1923 but continues its supervision over the protectorates of Northern Rhodesia and Nyasaland. The three territories were federated in 1953, with the hope that a system of racial partnership could be evolved.

Now Britain is finding herself in a ticklish position. Extremists in the European community, which is politically dominant although outnumbered by Africans 26 - 1, have occasionally threatened a "Boston tea party" unless their demands for an independent Federation are met. Meanwhile, African sentiment appears to be hardening against Federation, and violence is threatened from this quarter should the white community's demands be met. "Central Africa can easily become a flash point of trouble --either from the Black side or from the White side depending on what decisions are taken," reporter Colin Legum writes in the current issue of Africa South, a quarterly published in South Africa.

Before the Todd crisis broke, the Federation was in difficulties over proposed laws for electoral reform. The Federal Government of Prime Minister Sir Roy Welensky won passage January 9 of a hotly disputed Franchise bill that sets up two rolls of voters. One roll is in effect primarily European, and would elect 44 members of parliament. The other is in effect primarily African, and would participate with the first roll in the election of an addi-

tional nine members. The bill now awaits London approval.

The African Affairs Board, a standing committee of the Federal parliament, has objected to the bill on grounds that, like an earlier companion bill to enlarge parliament, it differentiates against Africans. The Board's chairman, Sir John Moffat, says the bill breaks faith with the Africans and would be bitterly resented. During debate on the bill, Wellington Chirwa, M.P. from Nyasaland, said the Federal Government was being "absolutely dishonest" and "was digging the graves of the Europeans in Central Africa."

Because forthcoming constitutional decisions are expected to center around the question of handing over more power to the Rhodesian white community, both the franchise debate and the Todd crisis have been watched closely for clues as to whether these European residents could be expected to create on their own a genuine "partnership" government. Preliminary interpretations have not been optimistic.

The Central African Examiner, published in Salisbury, said in January that if Todd were forced to resign, "Partnership will be a phrase greeted only with a bitter laugh, a single word indictment of European hypocrisy," The Examiner said at that time that as a result of the storm over Todd, the entire Federation was facing its "most dangerous moment" politically since 1953.

East Africa and Rhodesia, a journal published in London, editorialized in January that if the move to displace Todd at an early date should succeed, "it would constitute the most discreditable transaction in Southern Rhodesia's political history."

Correspondent Lawrence Vambe wrote Africa Special Report that "Africans insist that Todd is being victimized for his pro-African policy and if he goes they see the end to possible understanding between white and black now or in the future."

Todd's successor, Sir Edgar Whitehead, is 53 years old, a bachelor, and was Southern Rhodesia's Finance Minister from 1946 to 1953, when eye trouble forced him into temporary retirement on his farm at Umtali. At Washington National Airport, Sir Edgar told Africa Special Report of his long training under Lord Malvern, Rhodesia's former Prime Minister, and said he had always followed Malvern's policy of partnership and will continue to carry it out in the future if placed in a position to do so.

--R.C.K.

NKRUMAH'S PARTY WINS ELECTION TEST

Prime Minister Nkrumah's Convention People's Party won Ghana's first major election test since independence by capturing 17 of 24 seats February 12 on the Kumasi municipal council. Kumasi, capital of the old kingdom of Ashanti, is normally regarded as the opposition's stronghold.

► **FRANCE** announced Feb. 5 that it plans to call an early conference of French and African leaders to discuss additional political reforms in French West and Equatorial Africa and Madagascar. The conference announcement comes at a time of growing pressure from the African areas for more control over their own affairs. This pressure was manifested recently in a joint proposal Feb. 2 by three leading parties in Senegal, French West Africa, for "total internal autonomy" in the French African areas.

Unrest appears to be economic as well as political. Dahomey, French West Africa was the scene of riots against French industry Jan. 26, with the African Territorial Assembly supporting the workers' stand. Strikes have occurred recently at Dakar and other centers.

Another type of difficulty arose in December in Upper Volta, French West Africa, when the African leader of Government, M. Ouezzin Coulibaly, lost the support of his elected Territorial Assembly but did not resign because the constitution does not require him to do so.

Meanwhile, France faces continuing difficulties in the Cameroons, where Premier Andre-Marie M'bida resigned in mid-February after losing the support of the Territorial Assembly on questions involving the pace of self-government.

► **NIGERIA'S** Governor-General this month proclaimed a state of emergency in nine divisions of the British colony's Eastern Region. Unrest has resulted from a decision of the region's African Government to reimpose fees in elementary schools, after attempting a program of universal free education. The state of emergency is regarded as a precautionary move. Some rioting has occurred.

► **KENYA'S** new Council of State, provided for in the November Constitution, will be empowered to raise objections to legislation it considers discriminatory against any one racial community, in which case the questioned bill will normally be referred to the British Colonial Secretary for a final decision, it was announced this month. The Council will comprise a chairman and ten members from all races.

Three security measures were announced last month by the Kenya Government: a ban against the carrying of pangas (long-bladed bush knives) and similar instruments after dark, proscribing of the Kikuyu secret society Kiama Kia Muingi, and prohibition of African political meetings in Nairobi. On Feb. 20 the Nairobi political ban was withdrawn.

► **AFRICAN NATIONALISM** is a force which can be neither ignored nor denied, and "the success which the United States and the Western world demonstrate in adjusting to this powerful force will probably be decisive in determining the future orientation of the continent," Julius C. Holmes, Special Assistant to Secretary of State Dulles, declared in a speech before the Philadelphia World Affairs Council.

Holmes, who has just returned from Africa after a ten-week tour, said the African people

look to the U.S. for assistance in achieving political, economic and social progress and are "expecting us to apply our ideals to our foreign policy." The European nations, he said, "expect our support in their efforts to maintain African stability and a peaceful, mutually profitable association."

Holmes said the United States is not doing enough "to meet the challenge before us." Noting that "the United States has a basic interest in African stability," he said that Congressional approval is being sought this year for additional posts, increased staffs and a stepped-up technical, economic and development loan assistance program.

Government departments are presenting their budget proposals for expanded African operations at the present time. Congressional approval is also being sought for a bill authorizing creation of the post of Assistant Secretary of African Affairs to head a separate African bureau in the State Department. (Mr. Holmes is reported to be the likely choice for the post if the bill is approved.)

► **THE UNITED STATES** Information Agency is asking for a budget increase of nearly \$14 million for fiscal 1958, with 35.4 per cent of the increase slated for operations in Africa, USIA Director George V. Allen revealed in a recent speech.

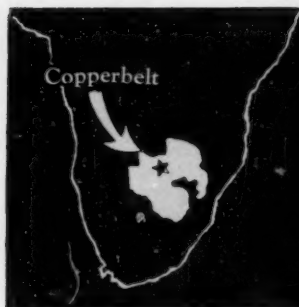
► **THE FOUNDATION FOR MUTUAL ASSISTANCE**, established by the eight member nations of the Commission for Technical Cooperation in Africa South of the Sahara (C.T.C.A.), was inaugurated at a meeting in Accra, Ghana, Feb. 19-20. The Foundation will advise in the drawing up of bilateral agreements between countries that offer assistance and those that request it, and will furnish experts, instructors, advisors, equipment and training of personnel.

The eight member nations are Britain, Belgium, Federation of Rhodesia and Nyasaland, France, Ghana, Liberia, Portugal, the Union of South Africa. In addition, Ethiopia, Somalia, Spain and the Sudan were to send observers.

► **THE TECHNICAL ASSISTANCE BOARD** of the UN is allocating \$3,256,000 to African countries in 1958, an increase of \$478,000 over last year's allocations.

► **A POLITICAL CONTROVERSY** flared up in the Buganda province of Uganda last month when Buganda African authorities arrested Joseph Kiwanuka, a leader of the Uganda National Congress, on charges that he had plotted to kill Buganda's king, the Kabaka. Supporters of Kiwanuka claimed the charge was fabricated. Kiwanuka's hearing was adjourned indefinitely on Jan. 24 after the prosecution reported the investigation was proving more complicated than was expected... Africans now hold 33 of the 60 seats on the Uganda Legislative Council, following the creation of three new seats last month. The new members are required to support the Government on important issues, so that the

(Continued on page 8)



U.S. Capital On the Copperbelt

An American mining executive reports on
the opportunities—and heavy social responsibilities

By T. W. CHILDS

THE FEDERATION of Rhodesia and Nyasaland, formed in 1953 by the union of Northern Rhodesia, Southern Rhodesia and Nyasaland, is undergoing one of the most rapid and far-reaching transformations of our times and statistically has the fastest growing economy of any country in the world, small though it be. There are great economic opportunities in the area and at the same time the phenomenal pace of development has raised many serious questions in community and state relations.

Doing business anywhere in the world today is a sociological as well as an economic undertaking, which carries with it a community responsibility that is probably one of the most distinguishing marks of the change that industry has undergone in the last 50 to 100 years. Particularly is this true of large-scale business and most particularly of the mining business which usually finds itself the creator of the community in which it exists. Sometimes, in remote and undeveloped countries, it is the principal and dominant economic force in the land, standing like a beacon in the flat bushland. Under such conditions, industry has thrust upon it by sheer force of circumstance a social responsibility from which it could not escape if it wished.

The copper mines in Northern Rhodesia, in the Central African Federation, find themselves today in just this position. They are the largest single economic factor in the country, accounting for about one-fourth of the national income, two-thirds of the total exports and one-third of all the taxes collected in the Federation. They bear heavy social responsibilities which are multiplied and complicated by the swiftly changing political, eco-

nomic and social scene in a state engrossed with the problems of knitting together a minority of whites with a vast majority of Africans into a multi-racial state only recently conceived in the spirit of partnership.

Through Rhodesian affiliates, my company is closely concerned with the copper mining business in an area bordering on the Congo, known as the Copperbelt, barely two-thirds the size of Long Island, and considered to be one of the greatest copper-bearing areas in the world. There about one-quarter of the known copper reserves of the world exist and some 15% of the free world's primary copper is produced. About one-half of that production comes from the three companies, known as the Rhodesian Selection Trust group, or RST group, in which my company has the largest single shareholding but which are in fact run as local companies with British executives and management. The other half of the copper production in the Copperbelt comes from the mines of the Anglo-American group which is principally South African in character.

There is little doubt that the discovery and development of copper awakened Northern Rhodesia. As is so often the case with a mining location, there was nothing there to recommend the place but the ore. Nature has so often been awkward and uncooperative in choosing the places to hide its treasures, and such was the case in Northern Rhodesia. The area was unhealthy and had to be cleared of malaria. There were no roads or railroads, no housing, no power and none but the rawest of labor. The companies had liter-

ally to create everything required for living and working.

Social problems initially were no more than one encounters in the establishment of a mine almost anywhere. However, the companies were confronted by the fact that the local peoples were utterly primitive and it was accordingly necessary to bring into the territory whites or "Europeans"—men from the twentieth century of industry—for practically every conceivable semi-skilled job. These men came from Southern Rhodesia, the Union of South Africa, Australia, England, Canada and the United States. It was necessary to pay them handsomely and to offer them many subsidized amenities to induce them into this inhospitable country. There was, on the other hand, no need or reason to offer comparable conditions to the indigenous people. The much lower scale of wages paid to the Africans and the simpler perquisites given them were so attractive by comparison with what they had known that there was no difficulty in inducing them to the mines. Besides, for the African a period of employment at the mines was simply a profitable excursion from his real life in his tribal reserve with which he remained identified.

Gradually the influence of this great new world, the world of Western civilization and industry, began to have its effect. The development of a money economy and the exposure of the Africans to the material things of the West that could be bought for cash tended to increase the African's interest in his earnings and to lengthen his period of work at the mines. At the same time, the mines, in their desire to develop a more stable labor force and recognizing the social advantages in having African employees settle with their families at their place of work, went to great lengths to

MR. CHILDS is a Vice-President of American Metal Climax, Inc. This article is based on a recent talk.

Roan Antelope Copper Mine, Northern Rhodesia

make life at the mines attractive. They created African townships of well constructed homes, which in more recent years are equipped with electric light, running water and modern sewerage. The Africans were fed by the companies, or reimbursed for their food. They were given free medical attention and provided with hospitals, schools, churches, social and recreation centers, playing fields, cinemas, etc.

The result of these many influences has been to create on the Copperbelt a large population of Africans who are becoming urbanized, embracing the new life, identifying themselves more closely with it and seeking a greater and more permanent participation in it. But essentially they remain a race and civilization apart, living and working alongside the civilization of the West—but not yet a part of it. To the extent that this separateness is forced upon them, it is or must become intolerable. But to a great extent their separateness is a natural and inescapable consequence of the fundamental differences between the two widely separated cultures, the one of the primitive bush and the other of Western civilization, which no one could reasonably expect to close together and merge in so short a time.

This part of Africa, the Federation, is committed by its Constitution to the principle of "partnership" of the races, which must mean in good time the elimination of enforced separateness and the opening to Africans of all possible avenues of access to the conditions of freedom of the West and to the absorption of our culture. It is to the undoubted interest of everyone concerned with this land to help and assist in this process—by improvement of the African's economic condition, the removal of

barriers to his development and positive assistance to his education in all aspects of our culture. Only in this fashion can we close the gulf between the peoples and create conditions essential to the healthy growth of the state.

The copper companies in the Federation are deeply sensible of these problems and of the heavy responsibility they bear to contribute to their solution. The RST group of mines showed the quality of leadership required in these matters when recently they broke the color bar imposed by the white workers' union on the Copperbelt, thereby opening to Africans the possibility of progressing into the higher echelon of jobs which had theretofore been reserved for European workmen only. This was one of the most important steps ever taken in southern Africa to improve race relations — admittedly, a first step only, but significant and filled with promise. In other and lesser ways the mines have been opening new doors to Africans leading to a wider participation in the advantages and privileges of western industrial society. The Africans on the Copperbelt now have, for example, a retirement plan under which there are already a number of African pensioners enjoying a financially secure old age, free from tribal dependence. More recently the RST companies opened

a stock purchase plan to all employees including the Africans, to which there was a surprisingly enthusiastic response, with the result that already 100 Africans have become capitalists in the Wall Street sense with shares in the great enterprise for which they work.

The RST companies, however, do not and cannot limit their responsibility to the Copperbelt. Because of their preponderant position, not only in Northern Rhodesia but in the Federation itself, they have assumed a measure of responsibility for the social and economic development of the whole state and for the solution of the many problems created by the very swiftness of growth of the dynamic copper industry.

In pursuance of this larger responsibility the copper companies have taken a leading part in the development of power, transport and the basic industries. They have recently contributed loans of £20,000,000 and undertaken to pay an additional £10,000,000 in power surcharges for the financing of the great Kariba hydroelectric project which will have an ultimate capacity of 1,200,000 Kws., far more than required by the mines and which accordingly will serve for the broad development of industry in the Federation. The RST group of mines on their own

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African Miners



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initiative lent £3,000,000 to the Northern Rhodesian and Nyasaland Governments for capital developments for the benefit of Africans. Unsolicited the RST companies have granted assistance or launched programs for the common good that range all the way from a major experimental agricultural program on the Kafue Flats to a project for an Anglican mission to teach African children to paint.

In the broad view of this area in Africa, we are conscious that the Federation, with its burgeoning population and economy, promises to become the center of one of the most important industrial and raw materials producing areas in the Continent and that its influence in the future is bound to be great. It is probably the last great vacuum in the world that contains such promise. It is delicately placed between the Union of South Africa in the south, with its principles of white supremacy, the developing black nationalist countries of the west and the areas to the east and north whose future course of development is still unclear. In order to grow to its full strength the Federation will need much help from abroad in the shape of new capital and technical assistance, and to attract these it must handle its social and political affairs with great skill in order to create the healthy and stable conditions essential to growth. It must avoid the extremes and the tensions that have built up in other parts of Africa. It cannot get along without its white population, and the thoughtful Africans recognize this. At the same time, the white population must accommodate itself to the aspirations of the Africans and "with deliberate haste" convert into a reality the principles of racial partnership on which the Federation is founded.

My company, with British partners, went into this land to find copper. We were successful and in the course of building one of the greatest mining industries in the world we found ourselves deeply enmeshed in the processes of creation of this great new multi-racial state. It is to our interest, and we believe to the interest of all the West, that this state be helped and guided towards the realization of its full stature, and that its people be enriched and not embittered by their association with the West.

NEWS BRIEFS (Continued from page 5)

British administration's majority is preserved. In 1960, Uganda will begin transferring its seat of Government from Entebbe on Lake Victoria to Kampala 21 miles inland, Governor Sir Frederick Crawford announced in January.

► GHANA AND RUSSIA formally agreed last month to establish diplomatic relations and to exchange representatives at Embassy level. No time was set for the exchange. An official statement said only that it would take place "in due course."

► THE SOUTH AFRICAN newspaper "Die Transvaler", whose views are often regarded as reflecting Government sentiment, said last month that it was inevitable that non-whites in South Africa would gain political rights, and that unless such rights were granted in the framework of territorial separation, the white man would head for his own fall, Agence France Press reported. "Time to grant the native political rights in his own territory before a catastrophe occurs is becoming shorter," the paper was quoted as saying.

► WIDESPREAD SPECULATION over the health and political future of Prime Minister Strijdom has arisen in South Africa as the result of an illness which has prevented him from carrying on his duties since early December. The Prime Minister is resting from what medical bulletins describe as an old heart complaint complicated by an influenza attack. With general elections scheduled for April 16, the illness comes at a critical time...

► NINETY-TWO SOUTH AFRICANS have been committed for trial on charges of high treason following a year-long preparatory examination. A state attorney estimates it will be at least two months before the trial begins. The defendants, who originally numbered 156, are opponents of the Government's policies on white supremacy and segregation and are accused by the Government of working for the establishment of a Communist state.

► LOCAL OFFICERS of the Tanganyika African National Union, a party seeking independence under African rule, were elected councillors in Arusha last month in the territory's first town council elections. Candidates affiliated with parties advocating "multi-racialism" were heavily defeated, Agence France Press reports. --R.C.K.

LECTURES AND CONFERENCES

► A CONFERENCE FOR CORPORATION EXECUTIVES on Contemporary Africa South of the Sahara was held in Washington February 11-12 under the sponsorship of the School of Advanced International Studies of the Johns Hopkins University. Among the topics discussed were American policy in Africa, political movements, trade and investment, labor and trade union movements, and race relations.

► AN ADULT EDUCATION COURSE on Africa South of the Sahara is being offered currently at New York University. Guest lecturers include Joseph Palmer, Deputy Assistant Secretary of State for African Affairs, Sir Andrew Cohen, permanent UK representative on the UN Trusteeship Council and former governor of Uganda; Congressman Frances P. Bolton; Mason Sears, U.S. representative on the Trusteeship Council; and F. Taylor Ostrander of American Metal Climax, Inc.

WHO'S HERE THIS MONTH:

► KOFI A. BUSIA, leader of the United Party, Ghana, was in the U.S. briefly on private business in February... JULIUS LEWIN, Lecturer in African Administration, University of the Witwatersrand, Union of South Africa, arrived in the U.S. in February for six weeks on a privately sponsored tour... RHYS MEIR, Assistant Editor of the Rhodesian Herald, is in the U.S. through May from Southern Rhodesia. His tour is sponsored by the International Educational Exchange Service... BARRY CARTLAND, a British official in the Colonial Service and Uganda's Minister of Social Services, is touring the U.S. on a Carnegie Grant. The former Acting Chief Secretary of Uganda was the founder and first editor of the Journal of African Administration... JOHN NQUKU, the first of Swaziland's Supervisors of African schools and President of the Swazi Progressive Association, the British protectorate's only political party, is completing a U.S. tour. His chief interests are education, American Indians and the press.



Report on America

An African editor from Southern Rhodesia made his first trip through the United States recently, experienced a series of "exciting, mesmerizing shocks" that "revolutionized my whole personality" and "knocked me off my feet." Here is his story.

By LAWRENCE C. VAMBE

I landed on the free soil of the United States of America on June 4 and departed on September 22. That was last year. Although I realized that all good things come to an end, I must admit that my departure from this great country was extremely painful. Painful because I had fallen in love with America, its delightful people, its way of life which I think is the greatest phenomenon in the present century, representing as it does supreme human achievement in democracy and creativeness.

For me, the tour which took me to many parts of the country and made it possible for me to study closely the working of American democracy was an experience which revolutionized my whole personality and way of thinking. I would like to put on record some of the striking impressions which I gathered in the course of my travels and contrast them, if I can, with my own environment.

LAWRENCE VAMBE is editor-in-chief of African Newspapers, Ltd., the largest group of newspapers serving African readers in the Federation of Rhodesia and Nyasaland. Mr. Vambe also is an executive member of both the Capricorn Africa Society and the Interracial Association of Southern Rhodesia. He recently spent over three months in America on a U. S. State Department Leaders and Specialists Grant.

I should from the very outset mention how deeply indebted I am to the Department of State which awarded me the grant to undertake this journey; also, I would like to impress on Americans that this project of bringing people in positions of influence in their country to the United States is a very positive contribution to the advancement of backward countries, particularly countries in Africa.

In my view the real hindrance to African progress is ignorance and lack of really enlightened leadership. Every African who is brought to the United States and profits by what it offers in its highly organized political, economic, social and spiritual system represents a positive and effective assault on the wall of ignorance which keeps the African in bondage. From this point of view alone, if from no other, I felt some consolation in going back to my native environment, believing as I did that I had gathered a few lessons from America which could be applied with advantage to our difficult situation in Central Africa.

Of course, it goes without saying that different people make different impressions: I met many individuals who were (in my opinion) extremely immature and who were concerned more with what America thought of them as individuals

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than with what they could learn from America. But that is human nature all over again.

For the benefit of those who will be reading these lines, I should mention that my impressions are not based on experiences from one locality and I consider them fairly representative of the American picture as a whole. I made stops—some of them extremely brief—in Washington, Baltimore, Boston, New York, Buffalo, Cleveland, Kalamazoo, Chicago, Janesville, Madison, Denver, Salt Lake City, San Francisco, Los Angeles, Albuquerque, Atlanta, Miami and San Juan in Puerto Rico.

In this article, which I am writing especially for *Africa Special Report* and which I hope will be read by many Africans, I should like to emphasize those aspects of American life which I regarded as important, in the hope that those who will have a similar opportunity to visit America will have some basis to conduct their own study and, I hope, reap corresponding benefits.

FOCUS OF TRIP

The things, broadly speaking, on which I focused my attention were: the character of the American people which has enabled them to transform, in a few centuries, a wild continent into a politically, economically and militarily first-rate world power; the spirit and soul of America; and, of course, the place of the Negro in the American system.

I fully realized the challenge before me, the size of America and the complexity of the American way of life. Then there was the time factor. Three and a half months is hardly sufficient. Added to this I have myself no claim to being a scholar and mine was to be a very ordinary approach by a very ordinary individual. In short, I could do no more than merely scratch the surface; some of my observations must be regarded in the light of what they are, a superficial picture with some inconclusive, perhaps also exaggerated, deductions.

I am not afraid to say that my experiences throughout my travels were but a series of shocks, exciting, mesmerizing shocks. I have heard it said by some people that the first few weeks in the States

are exciting because everything is new, but after some time everything falls into a monotonous pattern. I did not find this to be so. Perhaps that is because I kept my eyes wide open and penetrated through and beyond official programs and conducted tours—a technique which every journalist worth his salt soon develops and I have been one for ten years. Every moment, every day of my presence in the United States provided something new—new surprises and excitements. It was like being a fervent archeologist in a rare, rich archeological area where every inch of soil hides tantalizing remains of an age and civilization different from one's own.

FINDS FREEDOM HERE

For me personally, America gave me a freedom which I had always been denied in my own country—the liberty to do as I liked, move wherever I liked and make friends and associates of my own choice. Thanks to my own upbringing, I had no difficulty whatsoever in getting along with Americans, Negro and white, with the same cultural background as my own. In fact I felt I could be one of them. This helped me to know the Americans as people. I told many people in England, Italy, and I am doing so in Africa, that the American as an individual is a delightful fellow and I should like to repeat the same thing here because it was one of the highlights of my experiences.

I know there are a lot of nasty Americans such as those who are resisting the nation's integration efforts because they believe that the Negro is not quite the same human being as white Americans. I mean the Faubuses, the Kaspers, the Chicago Southside crowds, etc. But this is not the American I met and befriended. What is more, this un-American American, I discovered, was a minority who is fighting with his back to the wall. He knows that he is fighting a losing battle and because he knows this, he is all the more unreasonable and irrational.

The American I met was that individual who is free from fear of any kind in terms of human relationships, that informal, warm-hearted individual who, on the whole, was almost as uninhibited as the Bantu African. He was quick-witted, able to see the funny side of life, and was possessed of a tre-

mendous zest for life. I could crack a joke knowing fully that I would not be misunderstood and I do not remember feeling that people were icy because of my presence.

I remember a girl in Chicago, after I had been introduced, saying, "I wish I knew something about your country to ask an intelligent question." That was terrific to me because it was symbolic of the American character for frankness and honest approach to people and problems. That is why he gets through successfully where other people fail. On the other hand, I came across some streak of immaturity and artificiality. A smart, chic girl was told I came from Southern Rhodesia and all she could say (because she had to say something) was: "Oh, how wonderful!" I could not let her get away with that and I said, "Do you know where Southern Rhodesia is?" "No" was the answer. Or someone (again a woman) was reported to have said, "I do not want to have brains, I do not want to be rich, all I want is to be wonderful." I mention such things to illustrate what I mean by saying that I found the American individual a delightful fellow, who likes people and wants people to like him. And it is the individual who reflects the spirit of a nation.

AFRICAN MEETS NEGRO

If I have to make distinctions, it is that the white American was more friendly and unaffected. The Negro, with few exceptions, was on the whole inclined to be too formal or else he treated you as if he were suspicious of you. How much this attitude is associated with the Negro's background of being ashamed of the African origin which is responsible for the very rough time he has had in America I was never able to tell. Maybe it is accounted for by the airs I understand visiting Africans put on when they visit America—because back home they are "paramount chiefs" or "ministers", etc. In Washington I heard it said that Africans who came to America made claims that Africans were "superior" to Negroes. My reply was that it was a questionable claim, neither intelligent nor based on fact and a contradiction in terms for people who were themselves victims of this "superior-inferior" cult. But during the course of my

travels I found there were other culprits. The Puerto Rican said he was "superior" to the Negro, so did the West Indian, the light-skinned Negro and down the line as between the Northern and the Southern Negro. To me it was both tragic and laughable.

AMERICANS: ACTIVE INTEREST

One of the associations I valued highly was with the African-American Institute and its staff in Washington. I valued it because it was taking a direct interest in the welfare of African students and visiting personalities from Africa and was creating an interest in Africa among the Americans by disseminating information relating to Africa's problems. I visited its offices several times and made real friends among its staff.

I made other associations everywhere I went and I marvelled at the Americans' capacity, patience and sense of duty in giving up their time and labor in order to meet strangers and let them ask what they want. I wondered how long it would be before many Americans would not have time left to themselves and their work because they had to receive and entertain visitors, some of whom must be frightful "bores". But none of my friends and sponsors ever seemed to feel bored. "I enjoy meeting visitors, particularly from Africa," was always the answer when I tried to be sympathetic.

BUT DUBIOUS POLICY

While interest in Africa was real and vigorous, particularly at the time, there was no doubt that America's knowledge about Africa was pretty dismal and I took a very dim view of America's claim to having a "policy on Africa." Not because I felt that America should keep her hands off Africa. In fact in her present position of world leadership, she has the moral obligation of taking a direct interest in Africa, or else she runs the risk of letting it go the way of countries which, because of their poverty, have sold their soul in return for very doubtful benefits. What disappointed me was the fact that America's vaunted policy on Africa was not squared by knowledge of Africa. The average educated

American knew next to nothing about us except Ghana perhaps or what he had seen in Hollywood spectacles—dancing elephants and unclad black men and women. When it came to American policy on Africa in concrete terms, the American, even the average official, merely blinked his eyes. And yet the average man is the one in a position to influence government action one way or the other. As it was I was satisfied that this policy, so far at any rate, was not worth very much more than the paper on which it is written. I looked for something definite, something I could feel and touch and smell, as it were. The sooner America makes up her mind on this and gets down to brass tacks the better, because Africa's problems are pressing and there is no time to lose.

On the other hand, I was cheered by the fact that on the whole people were honest about their shortcomings. They admitted their ignorance and were ashamed of it, and were hankering for more information. I hope the modest efforts I made to enlighten people in this respect were of some help.

WARNS AGAINST OUTRIGHT INDEPENDENCE

One of the prevailing fallacies in America I found was that independence could be handed out to all and sundry in Africa, forgetting that in actual fact *independence in certain countries and situations is tantamount to handing people over to political slavery, economic*

(Continued on Next Page)



Photo courtesy Universal Pictures, Inc.

The author in Hollywood. On set of "Once Upon A Horse" with actress Martha Hyer.

(Continued From Preceding Page)

strangulation, or domination of the black man either by some powerful, selfish white minority settlers, or by equally selfish ambitious rogues of his own race unschooled in real democracy.

It is my submission that Americans must face the problem of independence realistically and where the need arises take action which is not calculated to appease a few politicians but is in the true interests of the mass of the Africans, whose real needs are no different from those of the ordinary American citizen. That is education, jobs, food, houses, automobiles, etc., and not necessarily idealistic political theories of the kind which have enabled at least one independent African country to perpetuate conditions well-nigh slavery with impunity and get away with it.

SEEKS HONEST GUIDANCE FROM AMERICANS

By and large I found that Americans were like Englishmen in England in their attitude toward Africans. They will not tell Africans honestly where they are wrong or guide them in this very difficult and complex problem of self-determination. An African can make wild and exaggerated statements to back up his point of view and receive tacit or loud approval. The man instead of learning from honest views and opinions of his hosts, goes away deeply convinced that his own theories are right. It is perhaps a mark of politeness or it is because people cannot argue or contribute anything to something they know nothing about. But the fact is an African comes to America to learn and enlarge his outlook so that when he returns home he can play a positive role in his environment and face the problems confronting his people with practical sense and realism. Unlike the Negro who is able to match wits with wits and is capable of bargaining, many Africans, largely through no fault of their own, are quite incapable of battling through the intricacies of the wily game of politics, and they lose even where all the moral forces of the situation are on their side. Maybe this was just a personal experience and I may be over-laboring the point.

To me, after reading masses of information about America and thinking I knew the country, the

real America was something more gigantic, something more tremendous and terrific than I had hoped it would be. Everything American was huge: in achievement, in ideas, in vision, in all the material and spiritual values of life.

I do not think that the average American appreciates the fact that he is enjoying a standard of living which he and he alone in this world is enjoying and that the vast masses of the people of Africa are living in grinding poverty and hunger. I never knew the average American had that much food, food to throw away, an unnecessary amount of clothes, houses that pass for dreams in Africa, automobiles and other material possessions which most of my people can never hope to possess in the present condition of Africa. When I saw American men and women eating those huge meals, or sailing away in big powerful cars, or watching TV or discussing their children's progress at college, I wondered whether they realized that individual Africans who had applied themselves ten, twenty, fifty times more than they, had none of these things. But there it was. I wished there were something I could do to convince all the Americans, young and old, that they should go down on their knees and thank God for what they have.

I am not saying that they do not deserve the things they have; they do because they have worked hard for them. But I say that there are areas and situations where even the hardest toil brings little return or none at all.

As an African it was a real privilege to evaluate the greatness of America in that I came from a vast continent, several times bigger than the United States and perhaps several times richer in natural resources, but so divided by ideas, man-made geographical expressions, colors, tribes, languages, that it is an insignificant quantity; miserly and so poor that it will continue to be a burden to the rest of mankind for some time to come; a menace to peace because so far all that has come out of Africa are fierce, senseless quarrels which neither its inhabitants nor the rest of the world are able to settle.

ONE FLAG, ONE FREEDOM

In America I saw the same components of race and physical diversity. But there was one flag, one

constitution and the spirit of Lincoln binding together everything, men, women and children, all the cities, all the states, everything that is American. When I gazed at the statue of Lincoln in Washington I wondered why he should have been born in America and not in Africa, why he breathed the same spirit that today is the only hope of the rest of mankind. I realized how well America had deserved her freedom, the purpose for which God had created America. For had America remained a colony it would be a different America, controlled and stifled in growth and progress by vested interests, prejudices, narrow-mindedness and what have you. How has America been able to bring all the races of mankind together into one nation, one country, one allegiance and one democracy? I am still unable to answer this question. But it was the biggest lesson of my tour and I hope I shall live long enough to push this idea in the present divided Africa, particularly Southern Africa.

THE NEGRO PROBLEM

As for the Negro problem, I am afraid I cannot look at it as an American, Negro or white, because I am not one. I am an African from a part of Africa which, except for its multi-racial composition, has very little in common with the United States. In my part of Africa, as in the rest of this continent, the Africans are in the majority and segregation between white and black is based on fear that integration will bring about domination of the "civilized" white man by the "primitive" black man. Nowhere in Central and Southern Africa is integration completely accepted and to all intents and purposes segregation is complete in almost all phases of black and white relationships, that is social, residential, political, economic, educational and spiritual. I had lived it through all the years of my life till I came to the United States. Consequently, the American pattern of Negro-white relationships made a most favorable impact on my mind and my conclusion was that whatever had happened previously, discrimination in America was now something of the past, in the sense that the nation had decided integration was its national policy and was implementing it at every level of its national life.

America: A French African's View

BY ALIOUNE DIOP

My impressions of America? One might state that the United States reflects all the world's problems, and she will face them all because they are created therein by all the races, religions, and cultures. . . The Negro problem, both so complex (because once the Negroes have won legally, they won't necessarily choose integration, which would engulf them in the white race and culture), and so painful to most of the whites I've met in the North and in the South—this problem is but a reflection of the awakening of the colored peoples of the world.

The American culture is still in the process of creating itself. Unlike the French national culture, it does not have a soul, due to the fact that (in spite of famous names and of the great wealth and organization of the Anglo-Saxon contribution) the new American culture must also take into consideration the Latin, German, Polish, Jewish, Chinese and Negro contributions.

★ ★ ★ ★
The United States is certainly an astonishing country. As a rule, there is a striking degree of com-

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Before I came to America I had shared more or less the general belief, held by most people ignorant of the situation, that the United States was a monstrosity of oppression and injustice of which the Negro was the victim. This is accounted for by the world press which puts accent on the negative rather than the positive in American race patterns; I had heard more of the Negro-oppressing America than the America which had produced a Paul Robeson or Ralph Bunche and thousands of other distinguished Negro men and women, who in other countries, particularly in Africa south of the Sahara, would not be where they are.

In my three and a half months stay in America, I think I saw nearly all sides of this problem. I saw many of the ugly features of Negro treatment, some of which are so objectionable that they could

fort, and people keep boasting of the economic power of the nation.

It is often stated that industrial development is fatal to human values. In this connection, one often hears quoted Virgil Gheorghiu's *The Twenty-fifth Hour*, a book that pictures Russia as a totally mechanized and dehumanized country. I wanted to know, since as a rule people advise against the industrialization of Africa, and warn us against the insidious and perfidious prestige of dehumanizing technology, I wanted to know how technology and humanity got along together in everyday life. I've seen but a few people within those few weeks, but I have the impression that, despite their enormous wealth of industrial equipment and techniques, Americans are not less human than others. I even thought I perceived a quality in their faith which is unusual in France.

★ ★ ★ ★

As you proceed westward into the heart of America, news of events in foreign countries becomes more and more scarce. The Bourges-Maunoury government might fall and the crisis in France last for weeks, but the papers in Wisconsin will hardly mention it. As for Africa, Americans seem to consider it a phantom continent which it is better not to mention in the press. It is unfortunate that the greatest power in the world, eager to fulfill conscientiously her role as a leader of nations, should

give such a light attention to the formation of her public opinion.

For if public opinion is badly informed, it cannot influence the decisions of the State Department.

With regard to the State Department, I was glad to learn of the expected creation of a Bureau (if not a separate department) devoted to Africa. My best wishes go to this project. May it not lead to the creation of a bureau of colonialist exploitation.

For there are such things as colonialist groups in the United States. In this country, which is reputed to have an anti-colonialist conscience that adheres rigorously to its principles, I was surprised to find twice, in Africanist milieus, authentic colonialist tendencies. I hope that the State Department will soon realize that it would be in the interest of those Africanists to abandon a view-point inherited from the bureaucrats of the European colonialism, but now out-of-date and ineffective. Africans are no longer disposed to let themselves either be mummified and industrialized, nor "balkanized". I think that this question should be brought up and honestly dealt with in a future reunion of the Africanists. I count upon this American good faith, which pleased me so much during my trip, and which has become so rare in a distraught Europe, who lacks confidence in herself, as a result of having been colonialist.

happen only in America and nowhere else. I contrasted the attitude of the North, sometimes more realistic than practical, with that of the South. I saw many of the relics of segregation in the existence of such places as Harlem, and the Negro areas of Chicago and other places.

FOR THE AMERICAN NEGRO: A HOPEFUL FUTURE

But against this I saw overwhelming evidence in favor of integration, both practical and spiritual. The Negroes saw something in the spirit of America which gave them reason to discount their sufferings and count themselves Americans first and Negroes afterwards; they had the same culture as white Americans, more or less the same quality and quantity of education as the whites, a constitution which guaranteed their rights as Ameri-

cans; the weight of public opinion, most of the newspapers, the radio and TV and social and political agencies were all on their side; in general they enjoyed a standard of living which is much closer to that of the whites than that of the Africans in multi-racial Africa; many states had anti-discrimination ordinances, common facilities in transportation, housing schemes, educational institutions, and above all the American conscience is revolting against the wrong and sin of segregation. These things knocked me off my feet and I say that I have yet to see any colored race in a multi-racial society which has so much to hope for and to live for as the American Negro.

I certainly envy them and America for setting such a fine example to the rest of the world. If the process is reversed, America will suffer a lasting moral defeat in the eyes of the colored races.

Case Study: Freetown, Sierra Leone

West African City: A Study of Tribal Life in Freetown, by Michael Banton, Oxford University Press (for the International African Institute).

By A. T. PORTER

SCHOLARS have not paid as much attention to Sierra Leone as its history and problems merit, so it is gratifying to have a publication on the country by Dr. Banton. The author, a social anthropologist on the staff of Edinburgh University, has based his book on field investigation carried out in Freetown, capital of Sierra Leone, between November 1952 and November 1953. The investigation was particularly concerned with tribal organization and immigration within the city, though the book covers much more.

The first section treats the historical development of Freetown and the peculiar problems of its administration. Part II deals with the migration of tribal people and their employment in the city. The urban structure of Freetown and the relations between the tribal groups and the Creoles are discussed in Part III.

Dr. Banton traces the circumstances by which a system of separate tribal administration was established in Freetown, catering to the needs of the colony's tribal migrants.

The book is twice welcome, as a pioneer work in its field and for what it has to say. Its weaknesses point to the need for more specialist studies and more basic research. Too often planners and administrators are handicapped by an insufficient background knowledge of African institutions and social ties, and therefore are incapable of giving the kind of advice or making the decisions that the situation requires.

★ ★ ★ ★

FREETOWN AFFORDS an example of the interaction of the Creoles, with their unique historical background and imagery, with other African ethnic groups from traditional tribal backgrounds. The Creole community consists of the descendants of various immigrant Negro groups that arrived in the country between



A view of Freetown

1787, when the settlement was founded, and about 1850.

Among them were settlers from Britain and the New World, including the 'Black Poor' from England in 1787, the Black Loyalists who arrived from Nova Scotia in 1792, and the Maroons from Jamaica in 1800. Most of them had lost part of their original African cultural heritage and had developed habits and attitudes which reflected their situation in the western world.

On the other hand, there were the so-called 'Liberated Africans' who were rescued from slave ships and emancipated in Freetown, after passage of England's Slave Trade Act of 1807.

The two groups—the Negro settlers from the New World and those from old world Africa—successfully merged and by the third quarter of the 19th century their descendants formed the privileged group in the territory. The norms, behaviour patterns and the way of life of the Creoles became the desired culture status of all Africans with whom they came into contact. Since the foundation of Freetown,

various tribal peoples from the provinces of Sierra Leone have been migrating into the settlement, and today they form the majority of the inhabitants of the city. Until about World War II, Creole/tribal relationship was not an issue, not an irritant. To-day, it has become one of the country's main problems.

★ ★ ★ ★

DR. BANTON rightly states that until World War I, many tribal people had identified themselves with the Creoles. But he interprets this identification as something which was 'forced' on the tribal youths in order to avoid the hostility of the Creoles. The evidence does not support this. The youths were more positively motivated to seek the change. Through education, they had come to share the social character of the Creole group. They did not question the polarities of domination and subordination on which Creole/tribal relations were structured. They only tried to remove all traces which might tend to categorize them with the indigenous tribal groups.

Today the society is not so deferential and the pattern is not so neat. Education, economic opportunities, etc., have brought about change in the tribal groups and the trend is towards increasing similarity between the literate, western educated individuals, irrespective of ethnic background.

Since his research was not concerned directly with the Creoles, Dr. Banton failed at times to understand fully or to explain correctly the



PORTER

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Creole position. He leaves one with the impression that the Creole attitude and behaviour towards the others was, and is, one of hostility and superiority. He writes, "In view of the provocation they have received from the Creoles, tribal people have been very patient in not reacting violently," (p. 119). He discusses the decline in Creole numbers and Creole influence without offering a definition of who a Creole is (p. 102). Investigation will reveal that the term has been used differently throughout the 19th century, and that there is a tendency today among many Creoles to play down the term. For example, more and more register their children as Sierra Leoneans rather than as Creoles or settlers.

Though it is true that many Englishmen have seen in the Creole that which they most detest, an 'educated native', yet it is a bit of an exaggeration to write that "British travellers and writers for a century have all inveighed against the Creoles with scorn," (p. 110). There are evidences of more favorable impressions from writers like Prof. W. M. Macmillan who wrote of the Creoles in the book *Europe and West Africa* as follows:

Their 'aloofness' is made a charge against them—even by officials who might find the co-operation of Creole and 'native' embarrassing. Their attitude is no more than a reflection of the fact that in the tribal peasant setting of Sierra Leone as a whole the Creoles are to all intents and purposes a 'middle' class, with essentially middle class occupations, interests and outlook. . . . No other section of African society has produced so many individuals who have proved the latent possibilities of Africans."

There are other statements of detail which are incorrect, though they do not detract from the central theme of the book. For example, many of the historical statements in the first chapter need to be revised. The Europeans did not occupy in the 19th century "all the most valued and powerful posts in state, church and commerce". One need only mention the names of Charles Heddle, the successful business man of the mid-19th century, John Ezzidio, the merchant and Legislative Council member in the 1860's, Dr. Edward Blyden, the linguist, writer, and scholar in the 1870's, and Sir Samuel Lewis, the eminently successful barrister and the first African to be knighted by Her Majesty the Queen, in the 1890's.

Further, the Creole feast of Awoojoh is never held in the evening nor is it associated with the day before a wedding, as the author seems to imply (p. 210). The Awoojoh feast, in which the ancestors are believed to participate, is celebrated in the daytime, whenever it is felt necessary to bring together the family—both liv-

ing and dead—to bless an event or to protect an individual or to appease the departed ancestors.

★ ★ ★ ★

THE CRUCIAL WEAKNESS of the book lies in the author's methodology and his attempt to cover areas for which the necessary scientific and disciplined investigations were never carried out. Dr. Banton, as an anthropologist, attempts to examine the institutions of the society as a total integrated whole. There is some real question as to whether this approach is adequate for satisfactory studies of complex urban structures. The author's social survey covers only 1,042 persons or about 1.3% of the municipal population, a sample hardly big enough for any meaningful conclusions.

The great merit of the book is its discussion of tribal administration and the processes by which the tribal migrant adjusts to urban living. Most interesting and informative is the author's study of the voluntary associations among the Temne, the largest tribal group in the colony, particularly the young men's companies which ap-

peal to youths who prefer the new order to the tribal society with its traditional stress on ascribed status.

Dr. Banton concludes that "the principal obstacle to any uniform administration of the different sections of the population is not the limited powers of the headman but the real gulf between the literates and the illiterates in the possession of the knowledge and skills for effective participation in urban life." This view points up answers to some urban problems. The more rapidly the tribal individual learns the techniques for city living, the better will be the chances for a uniform municipal administration which all desire, if Free-town is to be an integrated, cohesive society.

Dr. Banton has made brave and commendable efforts at supplying statistical information where there is none, and this will be of great help to others who may be working in this area in the future.

Despite the shortcomings, Dr. Banton's *West African City* is very much worth reading, and is a welcome addition to the field studies on non-western areas—studies which are all too few.



African Placement Service

The Placement Program of necessity is selective. In 1957, four teachers were placed in African posts, all in Nigeria. The quota for the fiscal year beginning July 1958 has been held to twenty-four persons. In selecting the core group, as many as three to four hundred applications must be reviewed and approximately one-fourth of these selected for a process of oral interviews, psychological testing, and physical examinations. Perhaps seventy applicants will be brought to Washington for the final stage of interviewing. Those accepted for teaching posts in Africa will receive orientation at the Institute's West Africa Office enroute to their ultimate destination.

Before a contract is signed, the Director of the West Africa Office will visit each school being considered in the program and report on such matters as housing, sanitation, and the physical and academic quality of the school. His evaluation will enable a prospective placee to have relatively full knowledge of the living and working conditions before a final commitment is made.

A small group of selected teachers can have a tremendous impact on

African secondary education. In addition to teaching, they join in outside activities such as sports, management of dormitories and dining rooms, and in some cases they aid in the general administration of the school.

All inquiries regarding the Placement Program should be directed to Department B-12, African-American Institute, 1234 20th St., N.W., Washington 6, D. C.—R. J. SMYKE

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business notes

●BANCROFT COPPER MINE, newest in the Rhodesia Anglo American group, was scheduled to produce 40,000 tons of copper this year. Instead, it will suspend production at the end of March, for one year. In the decision to curtail production:

- 4700 African workers at Bancroft stand to lose their jobs, the London Times reports. They are promised every consideration in other mines that might be hiring; the government will pay their costs in moving back to the rural areas.
- Most of the 600 European mine workers will also be dismissed. Over half are from South Africa and are expected to seek work in the gold mines there.
- Rhokana and Nchanga mines, in the Anglo American group, will increase production by 13,000 tons.

Anglo American was the last of the important copper groups in the Federation to agree on a 10% cut in production. The reasons for the temporary shut down:

- Copper prices fell continuously during the past year.
- The gap between copper production and consumption has been increasing steadily (calculated to be 200,000 tons last year, and rising, according to the London Times.)
- Bancroft operated last year at a loss of £400 per ton, amounting to £1½ million for the year.

In a sequel to the declining copper price, the government has appealed to commercial and merchant banks to tighten credit, in a move to reduce the drain on sterling reserves. Meanwhile, Federal Minister of Finance Macintyre announced that Rhodesia is seeking a \$25 million loan in the United States. To this end, a mission from the World Bank is visiting the Federation in March.

●KENYA LABOR RELATIONS reached a milestone recently when for the first time the Kenya Federation of Labor was publicly recognized by a commercial and industrial group as the body representing organized labor in Kenya. The Association of Commercial and Industrial Employers, which includes many of Kenya's large firms among its 40 members, has issued a joint statement with the Kenya Federation of Labor, after some two years of consultations. The groups agreed on broad principles of labor-management relations and negotiations and will follow up with discussions to work out the details, reports the U.S. Department of Commerce.

●GHANA IS SENDING five trade missions abroad to promote trade, seek investment, and look into other aspects of Ghana's economic development. The first group has left for India, Pakistan and Burma. Subsequent missions will travel to China, Hongkong and Japan; Great Britain, the Netherlands and West Germany; East Germany, Czechoslovakia and the Soviet Union; and Canada, the United States, Jamaica and Puerto Rico. Each four-man mission will include a Cabinet member, a member of Parliament, a trade official, and a representative from private business.

●THE PLYMOUTH OIL CO., Pittsburg, Pennsylvania, has announced a program for joint oil exploration with a French group, Societe Africaine des Petroles, on a 2½ million acre site in the Ivory Coast, French West Africa, pending French Government approval.

●THE UNION OF SOUTH AFRICA is offering bonds in the United States publicly for the second time, through Dillon, Read & Co. The \$15 million offering of 10-year, 5½% external loan bonds will help finance a railroad development program in the Union.

●SANTA FE DRILLING CO. of California has suspended an unsuccessful 18-month search for oil in southwest Ghana but says it is still interested in the project.

●SOMALILAND WILL NEED between \$4 million and \$5 million in aid annually for 10 years after she obtains independence in 1960, according to a United Nations study issued in New York. The former Italian colony came under UN trusteeship in 1949.

●BY A TRADE AGREEMENT negotiated recently between France and the Sudan, France will buy large quantities of Sudanese cotton and the Sudan will take the necessary steps to promote French imports. The specific amount of cotton involved was not mentioned in the final communique, according to Africa Economic Newsletter, but it was viewed as a possible step toward replacing Egypt as France's greatest source of cotton.

●EUGENE R. BLACK, president of the International Bank for Reconstruction and Development (IBRD), plans a trip to Africa in March and April to visit development projects that have received IBRD loans. His itinerary includes the Belgian Congo, South Africa, the Federation of Rhodesia and Nyasaland, Kenya, Uganda and Tanganyika.

--S.A.B.

SPECIAL REPORT